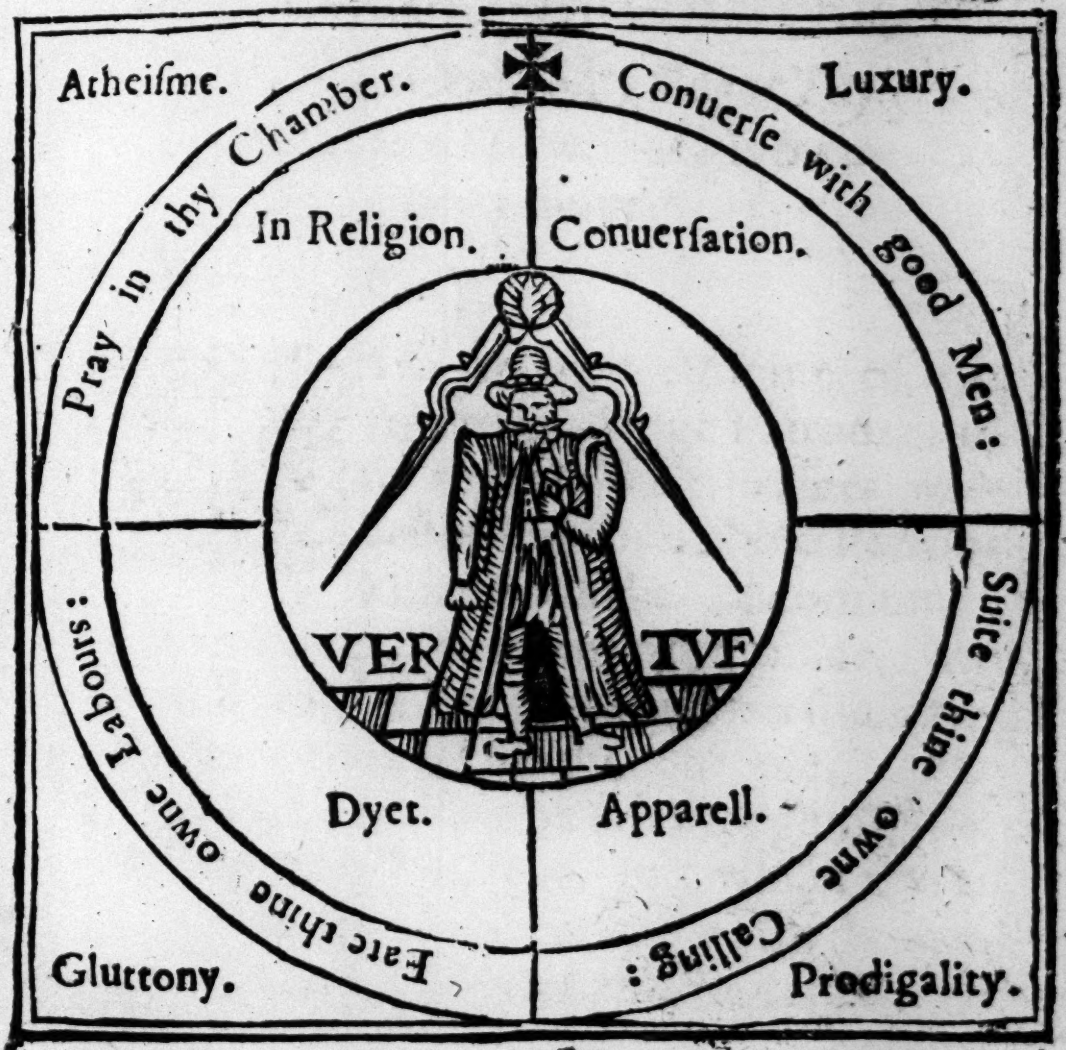
Keepe within Compaſſe:

OR,

The worthy Legacy of a wiſe Father to his beloued Sonne; teaching him how to liue richly in this world and eternally *happy in the world to come.*

Meete for all ſorts of people whatſoeuer.



Printed at *London* for *I. Trundle* dwelling in *Barbican.*

T. 8. R. 12.

TO THE WORTHY Gentleman, and his beſt reſpected Friend, Mr. *Roger Taylor*, all thoſe good wiſhes his owne heart deſireth.

Worthy Sir:

THE frequent cuſtome of this Age to challenge Patrons, and to trouble their braines with beſtowing vpon thoſe Patrons Mountebancke Encomiums, hath no whit at all taken vp my minde, ſince no folly can be greedy thereof but ſhall purchaſe wit enough for that purpoſe.

Suffice it is my true knowledge of you, and my truer loue vnto you, which makes mee ſend this poore infant of my braine, and ſlender Collections to kiſſe your hand:

which in as much as the roote or centre is Vertue, the circumference that happy liſt or bound, out of which no good man will willingly ſtray, and in which I know the goodneſſe of your inclination makes you delight to liue: on whom can I better beſtow it, both in reſpect of the thing, which onely looketh vpon Vertue; and in reſpect of your ſelfe, who is not onely a louer, but a ſupporter of the vertuous. So that to conclude, if your acceptance ſhall ſay I haue done well, I will beleeue all which are good (like you) will agree with you; who doth the contrary I will laugh at, for hee loues not Goodneſſe.

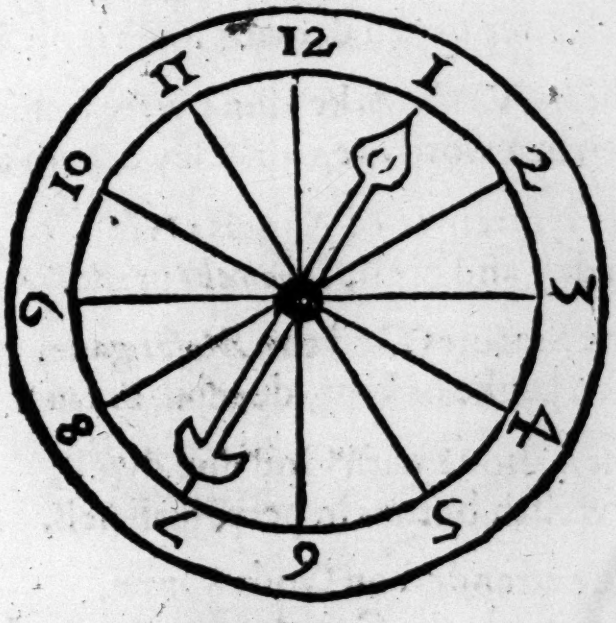
Yours

IOHN T.

To the Reader.

PErvſe this Diall euery day,
Wherein no hower ſhall paſſe away,
But by it thou ſhalt learne to finde
Some Iewell to inrich thy minde.
Count one the firſt hower of thy breath.
And all the reſt to lead to death.
Count twelue thy dolefull paſſing Bell,
And ſo my Dyall ſhall goe well.

The DYALL.



The Howers.

ONe God, one Baptiſme, and one Faith,
One Truth there is, the Scripture ſaith.

II Two Teſtaments, the Olde and New,
Wee muſt acknowledge to be true.

III Three Perſons in the Trinitie
Doe make one God in Vnitie.

IIII Foure holy Euangeliſts there are,
Which Chriſts birth, life & death declare.

V Fiue wounds the Iewes our Sauiour gaue,
Whence flow'd the bloud that all men ſaue.

VI Sixe dayes to labour is no wrong:
For God himſelfe did worke ſo long.

VII Seauen deadly Sinnes in man doe reſt,
Which once expell'd, mans ſoule is bleſt.

VIII Eight in *Noahs* Arke alone were found,
When in a word the world lay drown'd.

IX Nine Hyrarchies of Angels rayſe
Both day and night *Iehouahs* praiſe.

X Tenne Statutes God to *Moſes* gaue,
Which broke or kept, doe ſpill or ſaue.

XI Eleauen aboue with God doe dwell,
The twelfth burnes in perpetuall hell.

XII Twelue attended on Gods Sonne,
Twelue made the Creede: my Dyall's done.

Keepe

Keep within Compasse:
OR
A Direction for good life.

In Religion.

FIrſt, my ſonne vnderſtand, that Religion is a Iuſtice of men towards God, or a diuine honouring of him in the perfect and true knowledge of his word, peculiar onely to man: It is the ground of all other vertues, and the onely meanes to vnite and reconcile man vnto God for his ſaluation: And whoſoeuer breaketh out of this lift or circumference, ſtrayeth through Atheiſme, into eternall damnation.

True Religion is the ſoule of Innocency, moving in an vnſpotted conſcience,

To be vnruitfull in Religion, is to bee certaine of the greatest punishment.

True Religion hath three vertues to be knowne by: first, it serueth the true God: next, limiteth euery action by the word: and lastly, reconciles man to his Maker if hee doe pursue it.

The first precept from the wisest Philosopher was to feare God; and the first Law amongst good men to increase Religion.

It is Faith and not Reason which teacheth men Religion.

Religion is the stay of the weake, the master of the ignorant, the philosophy of the simple. As hee that heareth without eares, can interpret our prayers without our tongues: so a religious man may pray and neuer open his lips.

Religion is the oratory of the deuout, the remedy of sinne, the counsell of the iust, and the comfort of them in tribulation.

Religion is that absolute cleane Beast which both chaweth the cud, and diuides the hoofe: for it makes a man ruminate and chaw holy meditations till they giue diuine nourishment; and the one claw

poynteth man to the feare of God, the other to the loue of his neighbour.

Hée is happily religious, whom no feare troubleth, no sorrow consumeth, no fleshly lust tormenteth, no desire of worldly wealth afflicteth, nor any foolishnesse moueth vnto mirth.

Religion teacheth men to pray: and no man is so happy, as he whose life is a continuall prayer.

Religion is the wings that beare the soule vp to heauen, and meditation the eye which onely can sée God liuing.

Religious deuotion is a continuall discourse or conference with God: for when thou readest, God speakes to thée, when thou praiest thou talkst with God.

True Religion makes prayer ascend, that Grace may descend.

In thy deuotions fire thy iudgement on thy faith, not on thine experience: for faith is truth, experience but deceitfull.

To desire sufficient things is néedlesse, for God will giue them vndemanded: but desire to bee contented with such things as he bestoweth, for therein will consist thy happinesse.

Except true religion make vs vnder-

stand

stand God in his word, our sight is but blindnes, our vnderstanding ignorance, our wisedome foolishnesse, and our deuotion vnsauorinesse.

Religion will teach thée to know that God is a most bright Sunne which arteth vpon those that feare him and goes downe from them that are careless and prophane.

God sits in the highest heauens, if thou wilt lift vp thy selfe vnto him, hee will flye from thée: but if thou humblest thy selfe before him, he will come downe vnto thée.

True Religion brings a man vp to heauen, which is the seat of glory, the habitation of Angels, the resting place of the faithfull, farre beyond thought, and glorious beyond report.

Hee that bites of euery weede must néedes taste poyson, and he that is of diuers religions must néedes méete with damnation.

Religion will make thée know well and doe well: and they are the only two poynts belonging to Vertue.

As plants measurably watred grow the better, but being watred too much,

are

are drowned and dye: so opinions in religion mixt with moderation are made sound and refreshed, but accompanyed with too seuere curiositie oft turne and conuert to heresie.

As a ship with a sure Anchor may lye any where: so, the minde ruled by religious reason, is quiet at all seasons.

Since holy Writ shewes vs Gods holy power,
With pure heart adore him euery howre.

Begin thy dayes worke when the day begins,
First blessing Gods thrice blessed name deuout:
And then at euening, when thy labour ends,
Prayse him againe: so bring the day about.

Not voyce but vow, not lip, nor tongue, but hart:
Not sound but soule, that God takes in good part.

What Gods high hidden counsels are,
  wast not thy wits to learne:
But being mortall, minde the things
  which mortall men concerne.

The Serpents sting, the beasts sharp tooth we shun,
But from prophane men onely see thou runne.

Keepe within Compaſſe: *or*

Learne of the learned, and inſtruct thy friends.
Knowledge conceal'd both God and man offends

Shame not in ignorance to ſhow
thy willingneſſe to learne:
The ſhame is theirs, that nothing know,
nor no good will decerne.

Againſt a iuſt religious man,
contend not wickedly:
For God in rigour will reuenge
his wrong and iniury,

Nature impart thee all that ſhee can teach,
And God ſupply where nature cannot reach.

Out

A Direction for good Life.

Out of Compasse,

In Religion,

is Atheisme.

WHo doubts of God with Pythagoras is an Infidell, who denieth God with Diagoras is a Deuill.

Vice is the habitude of sinne, sinne the act of the habytude, but want of Religion the ground of both.

Lust bringeth short life, prodigality wretched life, but want of Religion assured and eternall damnation.

The sicknesse of age is Auarice, the errors of Youth prophannesse.

Craft putteth on him the habit of policy, malice the shape of Courage, rashnesse the title of valour, lewdnesse the image of pleasure, but want of religion hath no cloake but Curses.

If youth want religion, old age can neuer know honesty.

Deceit is too familiar with wisdome, austerity with temperance; pride with great minds, prodigality with liberality, rashnesse with fortitude, and superstition with religion.

There

There is no greater signe of wickednesse then open heresie.

Sermons guilt with words, and not matter, are like images that painted seeme faire, but lookt into are found earth.

Who can be more vnfortunate then he that of necessity will needs be irreligious.

As sinne blinds the eies of the prophane man, so punishments opens them. When prophane men are in the height of their iollity, mischeife it euer knocking at the doore.

A prophane man neuer seemes more ougly then when he would dissemble or appeare religious.

A prophane man is the true shadow of the Diuell, and at the end comes to his substance.

An irreligious man trampleth godlinesse vnder foote like the grasse of the field, and preserueth vice as the flowers of the season, when all good men know, the first doth keepe fresh and flourisheth, the latter doth sodainly decay and withereth.

To make iests of Religion, of Charity

ty or chastity, are the perfit notes of most prophane impudency.

Who thinkes to thrive by what God hath accursed, lives upon miserable gaines which are purchased by the losse of his soule, for there is no true gaine but from a good conscience.

Hypocrisie is the first sinne that falls into a reprobate sense, for in all the bundell of sinners was never read of an Hipocrites repentance.

Be fearefull to commit sinne especially exemplar sinne; and of them above all, the sinne of heresie and new sect, making a way to other mens practise, least they perishing therein, it be reckond in thine accompt: every man hath enough of his owne, woe to him which beares that, and others, since every small sinne like a millstone is able to presse thee downe to the pit of hell.

Affect not popularity for selfe-love of knowledge for the end never proves good; and though attained by desert, yet it is as daungerous as contempt: for States kéepe downe those whom they contemne, but cut away all those whom they envy, shun therefore not to affect nor to neglect,

is the beſt diſcretion.

Feare God, honor thy parents, reuerence thy friends, obay the lawes, and all from the rule of vpright religion.

Let euery irreligious and prophane man take to his conſideration, his time paſt, his time preſent, and his time to come: what God hath done for him, what he doth and what he will doe, what God would haue done, what man doth, and what he ſhould do: and let him weigh the good omitted with the euill committed, and to them put the punihment deſerued, and then thinke how long God hath deferred, how iuſtly he will punith and how ſurely he will come: hee ſhall then find a ſhort life, a ſure death, and a moſt certaine heauy iudgment.

Prophane men muſt remember that as death leaues them, iudgement finds them, and iuſtice rewards them: ſo that there is nothing but infinit miſery in his life, in his death and after death.

He that ſhewes more religious at one time then another, either hath already or very ſhortly intends to deceiue thé.

He that hath ſo quick a beleife hath euer to rath a iudgement.

Who

A Direction for good Life.

Who feares not God, feares euery thing elſe he ſæth.
He that minds leaſt good, euer affecteth the worſt miſchiefe.

Knew'ſt thou one Moneth ſhould end thy dayes,
it would giue cauſe of ſorrow:
And yet perhaps thou laughes to day,
when thou muſt dye to morrow.

Men trample graſſe, and praiſe the flowers of May,
Yet graſſe is greene when flowers fade away.

Prophane men looke what conſcience you haue:
For conſcience both muſt damne you, & muſt ſaue.

By new ſects to rayſe vp new names,
is but a loſing gaine:
Euils on good mens ruines built,
to ruine turne againe.

Who is a falſe Iudge, one day muſt appeare
So to bee iudged as hee hath iudg'd here.

Build thy houſe nere ſo high,
All delight in pleaſure take:
In the duſt thou muſt lye,
Till the laſt Trumpe thee awake:

Therefore all is loſt and ſpended,
That to Vertue is not intended.

If thou wilt backe into thy Compaſſe get,
Theſe ſixe fayre Rules neare to thy conſcience ſet.

Beate downe the euill: raiſe the iuſt:
Learne beſt thy ſelfe to know:
Hold holy Writ: and counſell peace:
Be Patient in thy woe.

Keep within Compaſſe,

In Conuerſation.

COnuerſation is the maine body of honeſty, whoſe greateſt branches are familiarity and friendſhip with good men, bearing the community of a perpetuall will to the fellowſhip of life: all which is founded and built by the profit of a long continued loue, and furniſhed with more pleaſure then deſire.

Let thy conuerſation carry a perfect conſent of all things appertaining as well

well vnto God as man, with benevolence and charity.

The loue of men to women is a thing common and of course: but the friendship of man to man infinite and immortall.

The fellowship and conuersation of a true friend in misery is alwaies swéet, and his counsels in prosperity are euer fortunate.

Let thy conuersation with friendship haue a threefold lustre: the first in neighbourhood: the second in hospitality: and the last in thy particular loue.

If thy conuersation winne thée loue, eyther by bounty, or the study of vertue, it goes from a passion to an habit, and so leaueth the name of loue, and is called friendship, the which no time can violate.

Forget not in thy conuersation, that to begge any thing of thy friend, is most dearely to buy it.

It is a most grieuous thing to try thy friends, yet must they be toucht, lest shining like the Carbunkle, as if they had fire, they bee found by the Test, to bee without faith.

Striue to be in loue with Vertue out of the inclination of thine owne vertue: for it is but a ſlauiſh good which Lawes and extremitie doth keepe from committing of euill.

Let wiſedome propound diſcreet ends to thine affayres, and do nothing raſhly: for an honeſt ſuruey of things to come preuents inſuing repentance.

Let not the Sunne goe downe on thy wrath, but whether iniuring or iniured, offer reconciliation: for the peace-maker is bleſſed. If thy enemy do it before thée, hee conquers thée, and thou loſeſt that bleſſing.

Let thine owne breſt be the Cabanet for thine owne ſecret counſels, and doe not beleeue that it is too hard for one, but that it is enough for two, and a great deale too much for three.

Let neuer any malice make thée reueale what the leaſt friendſhip hath ſhut in thy boſome.

Let the choyce of thy friend be a iourney into the Indies, long in doing, but once choſen keepe him to the end: for to want a friend is to want vertue, and to change often ſhewes incertaine honeſty.

Let

Let thy ſpéech be like Moſes his, ſlow, but aduiſed, and fore-thinke the fitneſſe of thy ſpéech before thine vtterance: affirme nothing but truth within thine owne knowledge, and rather bee ſilent then ſpeake to euill purpoſe.

In prayſing be diſcréet without enuy: in ſaluting courteous: in admoniſhing friendly: in forgiuing mercifull: in promiſing faithfull: in recompenſing bountifull: and make not the reward of Vertue the gift of fauour.

Giue euery man the reuerence due to his place, but reſpect his goodneſſe before his greatneſſe.

Auoid pride in thy youth, diſdaine it in thine age, and feare and ſuſpect it at all ſeaſons.

Pride hath two ſteps to climbe by, a low blood, and a great enuy.

Kéepe thy foot from the doore of the harlot, thy hand from the booke of the lender, thy tongue from the ſlander of thy neighbour, thy ſociety from the drunkard and Epicure: for pouerty ſhall be their portion: And the ſléeper ſhall bee cloathed with ragges.

Beware of Suretiſhip: it is the bird-

lime of the time, and lockes vp men in bolted cages.

Bee not vnthrifty to ſpend too much loue on thy ſelfe: nor yet ſo extreame frugall, not to ſpend good wit and words together. And howſoeuer thou ſtudieſt the higheſt things, let thy modeſty looke for no rent from thy ſelfe, but ſtrangers. Say with the Wiſe-man, thou knoweſt nothing, but that thou knoweſt nothing.

Rule thoſe that liue vnder thee rather with loue then feare: the firſt is ſafe, the latter dangerous.

In hearing controuerſies, cleanſe thine eares from the waxe of other mens reports, and lend the one to the accuſer, the other to the accuſed: & let the cauſe of the poore and needy come in equall ballance with the rich and mighty: and if by aduantagious wealth any mountains be rayſed to obſcure the poore valley, pull downe the firſt, and rayſe vp the latter, till both come to an euen leuell.

Make not recreation an occupation, for the too much vſe thereof conuerts to poyſon, & like a ſurfet of honey, cannot be cured without digeſting of wormwood.

If

A Direction for good Life.

If thou ſuruey the liues of men,
and manners of the time:
While each reproues anothers fault,
looke who is void of crime.

Loue not vilde things how faire ſo ere they ſeem,
'Tis Vertue and not Wealth wiſemen eſteeme.

Be conſtant: but if cauſe require
vnſtable ſeeme to be.
Wiſe men their conuerſations change,
and yet from faults are free.

Argue not with a man is naught but words,
Speech, but not wiſdome, Nature vs affords.

So loue thy friend, as to thy ſelfe
a louing friend thou bee:
So bound thy bounty to the beſt,
that harme purſue not thee.

The better to ſupply thy want,
ſpare what thy hand hath got.
And that thou maiſt thy penny ſaue,
ſuppoſe thou haſt it not.

Without Compaſſe
In Conuerſation is Luxury.

The ſmyle of a Foe that procéedeth of enuy is woꝛſe then the teare of a friend procéeding of pitty.

There can be no amity, where there is no vertue, and that friendſhip is moſt hatefull and accurſed, where ſome become friends to doe vnto others miſchiefe.

A falſe friend is like quick ſiluer vnto gould, it cleaues vnto it & ſéemes as if it would neuer forſake it, but if it once come into the fire, it preſently flies away in fume, and though the gould remaine, yet is the ſiluer neuer moꝛe to be decerned, and ſuch is a fayned friend in the time of tribulation.

He that is immoderate in his laughter oꝛ too audacious in his ſpeech, in the one expreſſeth his folly, in the other his pride.

Hee whoſe ſad countenance is euer voyde of alacrity, hath a proud hart empty of all humility.

A

A man of ill conuersation may slaunder his neighbour foure seuerall waies, first, in his silence, when he saith nothing, and yet can truely cleare an imputation falsly affirmed: secondly, in writing, casting out lybells that are false and vniustifiable: thirdly, in doubts, by drawing away the good opinions of other men: and lastly, in his authority, by making such as trust him beleeue vntruths and falshoods.

Who sweares for lucre or gaine of money, goes but a haires breadth from periury (though his oath be iust) for the sinne of couetousnesse wil confound him.

Those which haue no care but to heap vp riches, and are not able to imploy them, are like those men which haue goodly Horses, but know not how to ride them.

He that doth good to the wicked, is like him that giues meate to another mans dogge, for they barke at him as well as at others.

Luxurie, is a pleasure bought with paine, a delight hatcht with disquiet; a content passed with feare, and a sinne finished with sorrow.

Luxurie,

Luxurie is an enemy to the purse, a foe to the person, a canker to the mind, a corasiue to the conscience, a weakner of the wit, a besotter of the senses, and lastly a mortall bane to the whole body: so that who so liues out of compasse in this wilderneſſe, shall finde pleasure the path way to perdition, and Luxurie the loadstone to vtter ruine.

The Iealous man liuing dyes, and dying prolongs out his life in passions worse then death, he sées none but with suspition; heares no man knocke but with amazement, nor interprets any discourse but to dishonest purpose: if his wife frowne she hates him; if she smile she hath had successe in adultery: modesty is dissimulation, fauour is a decrée of false dealing, and in conclusion nothing can he sée but doubts and frenzie.

Enuy shooteth at others, but for the most part euermore woundeth her selfe.

Enuy, is the filthy flimes impostume of the soule, a perpetuall torment to him in whom it abideth, a venome, or quicksilluer which consumeth the flesh and dryeth vp the marrow of the bones.

Dissimulation is an euill humor of

the

the mind, and contrary to honesty: it is a countenaunce euer disagreeing from the hearts imaginations, and a notorious lyar in whatsoeuer it suggesteth.

The flattery of an enemy is like the song of the Syren, it both inchaunts, deceiues and brings to destruction.

He that is vainely carried away with all things, is neuer delighted with any one thing.

It is a common imperfection to commit folly, but an extraordinary perfection to amend it.

As no Vermyne will breed where they finde no warmth, no vultures keepe where they finde no pray, no flies swarme where they see no flesh, no Pilgrim creep where there is no crosse, so there is no flattering parasit will lurke where hee findes no gaine.

He that mistrusts without cause is euermore credulous without proofe.

Causelesse suspition is the next way to make him doe euill, which otherwise would carry a constant resolution to honesty.

Ignorance is that defect which causeth a man to iudge euill of things, to deliberate

rate worse, not to know how to take present aduantage of good things, but to conceiue ill of whatsoeuer is good in mans life.

Cruelty is extreame wrong, the rigorous effect of an euill disposed will and the fruit which is reapt from iniustice.

Feare and Cowardise is destitute of reason, alwaies attended on with two perturbations of the soule, Basenesse and Sadnesse: it is also the defect of the vertue of fortitude.

Dupps or scoffes are derrainings from the actions of other men, they are the ouerflowings of wit and the superfluous skums of conceits.

Careless men are euermore neare neighbours to their owne harmes.

He that doth promise all and naught doth giue,
Dies with mens hate, with flattery doth liue.

If friends to whom thou hast beene kind,
thy kindnes naught regard:
Accuse not Fate, but blame thy fault,
be wiser afterward.

A Direction for good Life.

If wedded thou haue children ſtore,
and little weath to giue,
To bring them vp in Idleneſſe,
moſt wretched ſhall they liue.

What is thy due, thou maiſt require,
or what ſeemes honeſt craue,
But Fooles doe euermore deſire,
the things they ſhould not haue.

Who feares to die doth euer hold
all follies foule effect,
For ſuch fond feare, all ioy of life,
doth vtterly reiect.

Keep within Compaſſe.

In Apparell.

LEt the furniture and ornaments of thy perſon be fit and ſutable for thy place or honor, but not too curyous: for the one becomes a man of wiſdome, the other appertayneth to perſons effeminate or ſuch as delight in oſtentation.

Thinke the beſt apparell thou canſt get

get from God is true felicity, and the richeſt cloath of thine owne ſpinning to be good counſaile.

It is better to be poore and honeſt then rich and wicked, for iuſtice is better then riches: the one dies with the body, but the other liues as long as memory.

Whatſoeuer thou ſpendeſt in earthly vanities, they either die before thee or ſhortly follow after thée.

Paſſe not by the poore as no part of thy care, leaſt God in thy wants ſo turne away his face from thee.

Let the Couetous man fill his bagge neuer ſo full, the Voluptuous man take his pleaſure neuer ſo long, the Ambitious Courtier build his houſe like his thoughts neuer ſo high, the proud Lady paint neuer ſo thicke, the young Man deferre repentance neuer ſo long; yet all muſt die, all giue an account, all be iudged.

Shun painted brauery, for it is a riotous exceſſe either in apparell or other ornaments, it is alſo a part of pride and contrary to decency and comlineſſe.

Spend not beyond thy power, nor

hope

hope on others promise, for both are guides to beggery.

Be not careleſſe in ſpending thine owne wealth, that thou mayſt be eſteemed carefull to preſerue another mans ſubſtance.

How vaine a thing is brauery which is borrowed from the wormes, labored by the hands, bought with much charge, and defaced with euery ſpot.

All outward ornaments are toyes of vanity, but an humble ſpirit is a token of piety.

As the weed cannot be eſteemed pretious for the faire flower which it beareth, ſo hold no man vertuous for the gay garments he weareth.

Neuer be proud of thine apparell, ſince the colour cannot compare with flowers, the fine thrids with the Spiders webbe, nor the ſweet perfume with the Muſkcats excrements.

The onely commendable end of muſicke is to praiſe God.

Muſicke vſed moderatly like ſleepe, is the bodies beſt recreation.

Nothing rauiſheth the mind ſooner then Muſicke, and no Muſicke is more

ſweet

ſweete then mans voyce.

Patience exceedeth knowledge and Muſicke begetteth patience.

Vſe dauncing for recreation or for graue ſolemnities, yet euer with moderation: for at ſuch times a chaſt mind knowes not how to be corrupted.

By all meanes ſhunne pride in euery part of thee: for it is an vnreaſonable deſire to inioy honours, eſtates and great places, it is a vice of exceſſe, & contrary to modeſty which is a part of temperance.

Game for recreation not lucre; for ſo the blemiſhed may recouer ſome beauty, and let thy game taſt of wit and ſcholerſhip; more then of ſleight or fortune.

Bee temperat in all thine actions: for temperance is that light which dryueth away the darkneſſe of all paſſions, it is of all vertues moſt wholeſome: for it preſerueth both publikely and priuatly humane ſociety, it lifteth vp the ſoule moſt miſerably thrown downe in vice, and reſtoreth her againe into her place: it is alſo a mutuall conſent of the parts of the ſoule, cauſing all diſorder and vnbridled affections to take reaſon for a rule and direction.

Conſtan-

Constancy and temperance in thine actions maketh vertue strong.

Frugality is the badge of discretion.

Hee that is not puffed vp with praise, nor afflicted with aduersities, nor moued by slanders, nor corrupted by benefits, is fortunately most temperate.

There is nothing in the world better then moderation: for by it the assaults of the flesh are subdued and the fruits of good life retayned.

Temperance hath eight hand-maids, Modesty, Shamefastnesse, Abstinence, Continency, Honesty, Moderation, Sparing and Sobriety.

If thou wilt be iust thou must be temperate: for it is the office of iustice to haue his soule free from perturbations.

Be valiant but cole in doing iniuries, a coward weares but the disguisd maske of temperance; and is inwardly most reuengefull.

He is worthy to be called a moderate person which firmly gouerneth and bridleth (with reason) the vice of sensuality, and all other grosse affections of the minds.

Be as farre from ambition as from

detection, the one is his owne slaue, the other all the worlds.

Preserue thy name, for that comes from thine auncestors, but thy good reputation from thy vertues.

When greatnesse cannot beare it selfe with vertue nor ancestry, it ouerthrowes it selfe onely with the waight of it selfe.

Spare for no cost in thine attyre,
if cause requyre the same,
A penny better spent then spared,
adds to an honest name.
Abandon superfluities,
let comly things content,
Safe is the barke on calmer seas,
to'th wished hauen bent.
Eschew by ouer nice attire,
foule Enuies hatefull sting:
Which though it hurt not; to indure,
is yet an irksome thing.
Fly wanton Ryot and withall,
eschew the common Fame,
Of Auarice; both which extreames,
impaire a mans good name.
Of wished health haue cheifest care,
warme cloathing doe prouide,
Light and vnholsome garments are
true Emblems of mans pride.

Out of Compasse,
In Apparell, is *Prodigality*.

WHo falls into Prodigality is drowned in the excesse of liberality, which comming to extremity proues most vicious, wasting vertues faster then substance, and substance faster then any vertue can get it.

Prodigality is the fire of the minde, whose heate is so violent, that it ceaseth not, whilst any matter combustible is presen to burne necessary things into dust and cinders.

To spend much without getting, to lay out all without reckoning, & to giue all without considering, are the true effects of prodigality.

He that is sumptuous in his apparell, lauish of his tongue, and superfluous in his diet; is the Cookes hope, the Taylors thrift, and the true sonne of repentance.

Riches lauishly spent, brings griefe to thy heart, discontent to thy friends, and misery to thine heires.

A proud eye, an open purse, and a light wife, bring mischiefe to the first, care to

the next, and hornes to the last.

An vnthrift is knowne like a horse by his markes, as by the company hee keepeth, the Tauerns he haunteth, the whores he maintaineth, and the expence he vseth.

Excessiue or couetous gaming at cards or dice is a smooth sleight, and théeuish legerdemaine, whereby many rob with iustification.

How much the more cunning a man is in Dyce play, so much the more hee is corrupt in life and manners.

The Diuell was the first inuenter of gaming.

Dycing neither beseémeth the grauity of a Magistrate, nor the honor of a gentleman, because the gaine is loaden with dishonest practises, and the losse with vnquiet passions.

When pride is in the sadle, mischeife and shame sits on the crooper.

Husbandmen esteéme more of those eares of corne that hang downe then of those that stand vp straight, for in them is much graine in the other chaffe.

The spring of pride is lying, and the fountaine of truth is humility.

Immode-

Immoderate dancing is the cheifest instrument of Ryot and excesse.

Hunting is the exercise of a man, daunsing of a woman. Yet one said, that a Dauncer differs nothing from a mad man, but onely in length of time, the one being mad so long as he liueth, the other whilst he daunceth.

They which loue dauncing too much seemes to haue more braines in their feet then in their head, and thinke to play the fooles with reason.

Disagreeing musicke and vaine pastimes are the hinderances of delight.

One day takes from vs the credit of another, and the excesse of sundry sounds take away all pleasure and delight in the sounds.

Those that seeke rather to decke their bodies then their soules, seeme men rather created for their bodies, then their soules.

Excesse in vanity hath neuer end.

Theft and the gallowes euer attend at the heeles of excesse.

Hee that imployeth his substance in brauery, is the Mercers friend, the Taylors foole, and his owne enemy.

As you would iudge one to be ill at eaſe that weareth a plaſter vpon his face, or one that hath bene ſcourged, to be puniſhed by the law, ſo you may know that a painted face betokeneth a diſeaſed ſoule marked with adultery.

Thoſe which are curious in decking of the body, doe deſpiſe the care of their ſoule.

A young man vntemperate and full of carnall affections, bringeth the body to old age much ſoner with diſeaſe then time.

Yee cannot be a friend to temperance that delighteth in pleaſure, nor loue gouernment that liketh Ryot.

Trim not thy houſe with tables and pictures, but paint it and guild it with temperance, the one vainly fadeth the eies, the other is an eternall ornament which cannot be defaced.

Where ſundry flies bite, the gall is great, and where euery hand fleeceth the ſheepe goe naked.

He that goeth a borrowing, euermore goeth a ſorrowing.

It is an auncient cuſtome amongſt the maſters of good cloathes and ſhallow wits,

wits, not to honor him that to the common-wealth is most profitable, but him that to their company is most acceptable.

Hee that makes himselfe a sheepe shall euer be eaten of the wolfe.

He that loseth fauor on land to seeke out fortune at sea, is like him that stareth so long at a starre till he fall into a ditch.

Loose wits doe neuer keepe a meane,
but spend their wealth too fast:
Goods long in gathering, oft are seene
in little time to waste.
Who spends his dead friends honest gift,
or wastes his fortunes lot:
At best is but a prodigall,
at worst a lauish sot.
Of riches if thy latter age
a larger portion finde,
To grow more greedy by such gaine,
shewes a base Misers minde.
Who doth elect a wife alone
for wealth and worldly store,
Oft findes a thriftlesse Steward, and
most commonly a whore.
Vse what thou hast to doe thee good,
but see thou make no waste:
Who vainely spend their owne and want,
seeke other mens at last.

Keepe within Compaſſe: *or*
One bleſſed note of bleſſedneſſe
is riches to deny:
Which who ſo couets to ingroſſe,
liues alwayes beggarly.

Keep within Compaſſe
In Dyet.

SUffice Nature but ſurfet not, ſupply the bodies nede, but offend not.

Haunt not tauernes, brothels, or Alehouſes, but beware the danger & expence, the bane of body, ſoule, and ſubſtance.

Mark the fearful end of notorious euil men, to abhor their wickednes: mark the life of the godly, that thou maiſt imitate it: obſerue thy betters, reſpect the wiſe, accompany the honeſt, & loue ỹ religious.

Gouerne thy ſelfe with moderation & modeſty in drinke, but if it happen thou into company, ariſe & depart rather then be ouercome with drinking: for the ſpirit ouercome with wine is like a coachhorſe, who hauing ouerthrowne his ruler, runs here & there without order, hauing no guide to direct him: ſo the ſoule is very much offended, when the vnder-

ſtanding

ſtanding is diſtempered.

Moderate diet is the wiſe mans cogniſance: but ſurfet & banquetting a fooles paradiſe.

To liue well & frugally is to liue temperately: for there is great difference betweén liuing well & liuing ſumptuouſly: the one proceéds from diſcipline and moderation of the ſoule contented with her owne riches: the other from luſt & contempt of all order and mediocrity, but at laſt the one is followed with ſhame, the other with eternal praiſe & cõmendation.

Continence in meate and drinke is the beginning and foundation of ſkill.

Sobriety retaines that in a wiſe mans thought, which a foole without diſcretion hath euermore in his mouth.

Make not thy belly the commanding part of thy body.

Remember as meate and drinke is food to preſerue the body, ſo is Gods word the nouriſhment of thy ſoule.

The firſt draught thou drinkeſt ſhould be for thirſt, the ſecond for nouriſhment, the third for pleaſure, but the fourth is for madneſſe.

Refraine from Surfet, becauſe it is

the

the parent of Sloath, which is a vice fearing labor to enſue, and a deſiſting from the neceſſary actions both of body and minde: it is the ſinke which receiueth all the filthy channels of vice, and with that poyſonous ayre infecteth the ſoule.

Refuſe not labour: for he that is idle can neuer excell in any Art.

Make thine induſtry thy beſt companion: for ſurfet and idleneſſe dulleth vnderſtanding, nouriſheth humours, choaketh the braine, hinders thrift and diſpleaſeth God.

In thy cups beware of preſumption: for it is a violent paſſion of the will, and an vtter foe to prudence: it is that affection which thruſteth and expoſeth the body to dangers, preſuming onely on vaine hope and imagination, without eyther ground or reaſon.

Vaunt not of victory before conqueſt, leſt thy folly exceed thy valour.

Fly not frō that thou ſhouldſt follow, leſt thou purſue thine owne deſtruction.

Take heed of raſhneſſe in reſolution, and cruelty in conqueſt: for the one is wilfull, and the other wicked: and as the firſt wants wit, the latter wants grace.

To

To straine further then thy sléeue will stretch, is to leaue thine arms naked, and to skip beyond thy skill, is to leape, but not to know where to light.

If thou wilt surfet on pleasure, let it be in reioycing at that day wherein thy tongue hath not missaid, and thy heart hath earnestly repented thy sinnes.

Take no pleasure to féed on thine enemies afflictions: for he that sitteth surest may in a moment be ouerthrowne.

Since ioyes are short, modestly imbrace and féed on them when they come, for sorrowes headlong follow one another.

A wise man ought not to be puffed vp with pleasure, for it is the foode of filthinesse: it killeth the body, weakneth the iudgment, & takes away vnderstanding.

Hee is not worthy the name of man that spends a whole day in pleasure.

Thy sinne of surfet pardon not,
Doe penance for the same:
Not Wine, but those abuse the gift,
Are they deserue the blame.

Some-

Sometimes for health ſpare dyet vſe:
For though of dainties ſtore
Dame Nature craue, yet to thy health
Thou art indebted more.

Be watchfull, and not vnto ſleepe inclinde:
For drowſie Sloath feedes but a vicious minde.

Be thine owne beſt Phyſitian,
Preferre thy health fore all:
If euill dyet make thee ſicke,
Blame neyther Spring nor Fall.

Fly Banquetting the bane of life:
Some honeſt buſineſſe doe:
An idle minde decayes it ſelfe,
And waſtes the body to.

At Feaſts and Banquets buſie not
Thy tongue with too much chat:
Leſt whilſt thou wouldſt be pleaſant thought
Thy talke be laughed at.

To Venus damned pleaſures prone
If thou thy ſelfe miſtruſt,
Forbeare to feede on coſtly cates,
as motiues vnto luſt.

Out of Compaſſe
In Diet, is Gluttony.

Gluttony or ſurfeting is the ſworn enemy to Temperance, daughter to exceſſe and immoderate appetite: ſhe is healths bane, and humanities blemiſh, lifes Cockatrice, and the ſoules hell, except Mercy wipe out the remembrance of ſo great a guilt.

Nothing can be more abiect and hurtfull, then to liue as a ſlaue to the pleaſures of the mouth and belly.

Diſeaſes gather together in mans body, and proceed no leſſe of being too ful then being too empty, and oftentimes a man hath more trouble to digeſt meat then to get meat.

Gluttony dygeth the bones, and more dye by it then periſh by the ſword.

Gluttony ſtirreth vp luſt, anger and loue in extremity, extinguiſheth vnderſtanding, opinion and memory.

Wine hath as much force as fire: for as ſone as it ouertaketh one, it diſ-

diſpatcheth him, it diſcloſeth the ſecrets of the ſoule, & troubleth the whole mind.

Men are ſicke of thoſe things whereby they liue: for there is no proper or peculiar ſæd of diſeaſes but the corruption of thoſe things within them which they eate, and the faults and errours they commit againſt them.

It is an old prouerbe (and moſt true) Much meate, much malady.

Exceſſe came from Aſia to Rome, and Ambition from Rome to all the world.

Senſuall vice hath theſe thræe companions: firſt, blindneſſe of vnderſtanding: then, hardneſſe of heart: and the laſt, want of grace.

Wine bringes forth thræe grapes: the firſt of pleaſure: the ſecond of drunkenneſſe, and the third of ſorrow.

Stæle is the glaſſe of beauty, and wine is the glaſſe of the minde.

Drunkenneſſe is nothing elſe but a voluntary madneſſe.

Wine hath drowned more men then the ſea hath deuoured.

Wine is the bloud of the earth, and the ſhame of ſuch as abuſe it.

Surfet bræedes idleneſſe, and idleneſſe

is the onely nurse and nourisher of sensuall appetites, and the sole maintainer of wanton affections.

That Epicure that passeth his life sloathfully without profit, ought to lose it without pitty.

Idlenes and disguised cloathes makes men women, women beasts, and beasts monsters.

Idleneſſe and feasts are the roote of desperation, and desperation is a sorrowfulneſſe without all hope of better fortune: a vice which falsly shrowdeth it selfe vnder the title of fortitude and valour, and tickling the vaine humours of the vaine-glorious, carryes them to ignoble and indiscréet actions, to the vtter losse both of soules and bodies.

To make both minde and body strong,
no labour doe refuse:
Th'are wanton feasts which doe forbid
men recreation vse.

When feasts and ryot haue consum'd,
and brought thee vnto griefe.
Then liue content with what the time
shall yeeld for thy reliefe.

Exile

A Direction for good Life.

Exile all Sloath, and Cupid hath no might,
His Bow lies broke, his Torch hath loſt all light:
But wallow ſtill, and thou reuiu'ſt that flame
Shall honour him, but bury thee in ſhame.

Who doth attempt things paſt his ſtrength,
and not regards the paine,
Puls danger on: but vnto good
all's labour is in vaine.

Who in his cups diſdaines to heare
what profit may procure:
Shall dye accurſt, ſince for his wealth
hee would not words indure.

The wealth of this world none can want,
that curbs his vaine deſires,
And meaſures his expence with what
neceſſitie requires.

FINIS.